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MISSIONARY LETTERS AND NEWS

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THE ARABIAN MISSION



CHRISTIAN CHILDREN IN BAHREIN SCHOOL.

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MISSIONARY LETTERS AND NEWS FROM ARABIA.

October—December, 1905.

THE PRINTED PAGE IN BUSRAH.

REV. FRED. J. BARNY.

To try to conceive of evangelistic effort without the assistance of the printed page in America, it would be necessary to go back to conditions that held many years ago. The result of such a retrospect would be very unsatisfactory to us. Yet here on the mission field we have very nearly these conditions to work with. Not that we are altogether without some help. Indeed, when one remembers that Arabic Christian literature is something of recent date, that it has been given from outside and not developed along lines of normal growth, and that the major part has been developed under a system of harassing censorship one may well admire its quality and its quantity. Perhaps few mission fields show a greater development along this line. Still, it goes almost without saying, and the agencies, which occupy this special field themselves say it, that there is a great deal of room for improvement and expansion.

It is not my purpose to review this whole field, for it is too extensive and could not be done in a letter. What concerns us especially at Busrah, and, in fact, the whole Mission, is what might be called the literature of propagandism. We have little use as yet for distinctively devotional literature for Moslems, and we would not find it a great loss to be without the theological books, though we are glad to have them ready to hand. What we are concerned with is the literature that arouses inquiry and then satisfies it.

Here we must always mention first the Holy Scriptures. I would regard any growth of Christian sentiment not directly founded on the Scriptures as not only unsubstantial but dangerous. Where Christianity is misrepresented, not only from the side of Islam but also from that of the Oriental Churches, it is absolutely necessary to give free access to the Word of Truth. This reason alone would warrant Bible-

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١ وصلوا اثمكم كما انا الذي في السموات.
 ١ يندس اثمك. ١ ايل ملكوتك. لكن ميثقتك
 كما في السماء كذلك على الارض. ١١ خبزنا كما كنا
 اعدنا اليوم. ١٢ اغفر لنا ذنوبنا كما تغفر نحن للذين
 اليانا. ١٣ ولا تدخلنا في تجربة. لكن نجنا من الشرير.
 ١٤ ايل لك الملك والمنة والهدى الى الابد. آمين.
 ١٥ فانه ايل عظم الناس لا ينجونهم ايضا اليوم
 الساعة. ١٥ وان لم تغفروا للناس ذنوبهم لا ينجونكم
 ايكم ايضا لانكم
 ١٦ ونحى صغى تلاكه را علبيرت كالتبرين.
 قديم بطوروا وجونهم لكي يتغفروا للناس صالبيين.
 الحق اول نعم لهم يد استوفوا اجرتهم. ١٥ اما انت

١٨ فصح صمت داني رسك ونسبل ونسلك. ١٨ اكي
 لا تظفر للناس صا ايا ايل لوك الذي في السماء. انا ابرك
 الذي يرمي في السماء بخاريتك عزانية
 ١٩ لا تكثرنا لكم كوزرا على الارض حيث يفسد
 السمون واصدا وحيث يتقب السارون ويسرفون.
 ٢٠ ايل اضربوا اكم كوزرا في السماء حيث لا يفسد
 سمون ولا حد وحيث لا يفسد سارفون ولا يسرفون.
 ٢١ لانه حيث يظن كوزر هناك يكون هناك ايضا.
 ٢٢ سرتك الحكيم هو الامن. فان كانت عيتك بيسطة
 حردك كنه يكون بريا ٢٢ وان كانت عيتك شريرة
 حردك كنه يكون مذبذبا. فان كان الورد الذي فيك
 ظالما فالظلام يكون

work. But beside this, it is true that there is no leavening agency like the Word, and so the Mission has a well-developed colportage system that brings the Bible within reach of nearly all in its territory. No one, however (not even the most zealous advocate of the Bible), can say that it is in itself sufficient as an agent of evangelization. There is need of explanation and defence and attack of error, and it is of

literature which serves these purposes that I wish to write in particular.

Let us look at the controversial literature first. The field is occupied at present by six strong books and a number of pamphlets and leaflets. The six books are, of course, not all of the same value. They make the attack from different sides but in them may be found something to meet almost every phase of Moslem opposition. They are "Al Kindy," "Balance of Truth," "Sweet First Fruits," "Beacon of Truth," "Treatise on Islam" and "Right Guidance," in four volumes. Of these, all but the last are translated into English and together will furnish one with a good idea of the Moslem controversial question. "Sweet First Fruits" should be in every missionary library; it is a good story that keeps up its interest to the end and throws much light on conditions of mission work among Moslems, especially in Turkey. These are all books of two hundred pages and over. The pamphlets deal with special subjects, such as "The Proof of the Death of Christ," "Genuineness of the Bible," "The Sinless Prophet," etc.

Here in Busrah the use of this kind of literature can be only very limited on account of the censorship. No book or even leaflet can be sold or distributed without the censor's stamp and none of the above, though they may seem very fair and irenic to us, can ever be stamped. In fact, the large works are outlawed and it would be a serious matter for a Turkish subject to be found having one in his possession. The use of such books opens up a very interesting and difficult question of casuistry in discussing which I have heard equally good and conscientious people taking and maintaining opposite sides. Practically very little of this class is used owing to the difficulties involved.

Next to this class stands one which is being created new, *i. e.*, if the copies issued are samples of what is to follow. These are the tracts published by the "Nile Mission Press," a new publication agency in Cairo; the inspiration, I believe, of Miss A. Van Sommer. A packet of samples has been sent me, asking for an expression of opinion in regard to them. Their general plan is to tell a simple story that appeals to Arab experience and then to draw the spiritual lesson. Their virtue is that they are simple, not too long, and *appeal* rather than attack. Whether they would pass the censor is difficult to say, but they may be used to good purpose if carefully placed. They could not be used for general distribution.

There remains still another class which is entirely available for our use in Busrah, including sermons and religious books. A great number of these are published by the American Press at Beirut, and, as permission has been given for their publication, there is usually no difficulty in getting them stamped. They include many of Spurgeon's and Moody's sermons beside others calculated to arouse benumbed consciences. These sermons can be used to good advantage but their radius of usefulness is limited. They are generally too long and fail to hold the interest of the general reader, and most of them assume too much spiritual truth for the average Moslem. All our common religious terms have different meanings for the Moslems from those they have for us, and, therefore, these sermons are often in an unknown tongue to them.

There is still need for another kind of leaflet, and I hope this need may be supplied. We need something for general distribution that will have point and character enough to arrest attention and arouse thought and inquiry, and yet be irenic enough to pass the censorship. Short enough to be readily comprehended by simple people; cheap enough to use freely and yet long enough to say clearly what is intended. Such tracts on sin, holiness, the second death, eternal life, divine justice and mercy and forgiveness, the atonement, the offices of Christ, etc., should do a great deal of good, as they would reach many whom the missionary never sees and instil the simple truths of a spiritual religion that are so lacking in Islam.

THE UPS AND DOWNS OF MEDICAL WORK.

SHARON J. THOMS, M.D.

I have been asked to write on the ups and downs of Medical Missionary work. After such a night as it was last night, without a breath of air stirring, the still air saturated with moisture, and spending one-half of the night fanning oneself trying to go to sleep and the other half divided between cat-naps and in attempts to find a cooler spot on the bed, one is apt to be in a mood to see the down-side more easily than the up-side. But as we remember that it was cooler here some months ago and that it will be so again some months hence we cheer up and the bright side appears again.

When work began here it was in a little dark room in the Mission house that six or eight patients a day came to, with some hesitation and fear, for the mullahs watched those who came and told them anything against us that they thought they would believe to prevent patients coming to us. But gradually we became more popular until it was necessary for us to have much more room and we were given our fine new Mason Memorial Hospital. Six months after we moved into it, we were treating as many as one hundred and twenty patients a day, with a goodly number of patients in the beds, and we were encouraged. Just then Bubonic Plague broke out, the people became frightened, then fanatical, and listened to the mullahs again, who told them that we were the cause of the scourge. The people turned against us, practically no patients came to the hospital, and our lives were even threatened.

The Plague died out, the patients began to come back, and all was bright until Cholera broke out last year, when the people listened once more to the mullahs. But when the cholera epidemic was over, the work again became popular. All was going smoothly and we were all encouraged and happy because of the good attendance, especially at the women's clinics, when Mrs. Thoms was suddenly taken away from us. A fortnight later Plague again broke out, and, although there was no real vicious feeling against us this time, patients dropped off and there was a low daily attendance while it lasted. The number is again increasing with a daily attendance of from sixty to eighty and a fair number in the wards.

We have been cheered by the probability of a nurse being sent to us very soon and trust that a lady physician may soon be on her way to Arabia. Also, that through the treatment of the women and our surgery, with much prayer and hard work, we may win the fight, not for our glory but that Christ's name may be magnified and His Kingdom may be established in this dark, fanatical land.

We need YOUR help, too. Pray for us very definitely.

There have been ups and downs in our financial condition, too. When the work was new, it was very hard to collect fees, for the few who came for treatment were poor; but as confidence in our work and in us grew, the rich, too (after trying everything recommended by the native "hakims" and the wise old women of the neighborhood, Perry Davis Pain Killer and Chlorodyne, the two patent medicines

found in the bazaar), began coming to us, and although now about ninety-eight per cent. of the patients treated at the Hospital are poor people, from the two per cent. of rich patients and from visits to their houses, we have raised 3,000 rupees, or practically \$1,000 for mission work.

Of course it is the spiritual fruit that we look for and strive after, but here in this Moslem land the seed sowing must be preceded by much stone breaking; for the stones of bigotry, ignorance, and hatred toward Christianity so cover these barren fields that were it not for the faith we have in God's sure promises we would despair. But He even now lets us see evidences of seed sprouting and spiritual growth. The man who found the light in the Hospital last year and was baptized when the deputation was here last fall, still remains and bids fair to become another sturdy and fruitful tree, to gladden our hearts as we look out over our desert land, for the winds of reviling and persecution of a whole year are pretty apt to uproot such entirely or to drive their roots deep into the rock. We have seen both effects.

A few weeks ago a man died in the Hospital who had testified for some time his belief in Christ as his Saviour and only hope. He died in the faith and was buried in the Christian cemetery. We feared the authorities would cause trouble but they did nothing more than ask questions concerning his confession and death.

Many leave the Hospital confessing a belief in Christ as their Saviour but time will only tell the results of such testimonies. We may plant and we may water but God giveth the increase.

THE ACORN SCHOOL.

MRS. S. M. ZWEMER.

It was a small veranda school in 1899. Amin's little children were living with their mother in our house (Amin was in prison for his faith), and they needed to be taught; two of the rescued slave boys from Muscat, who had come to help in the housework, had some spare hours in a morning, and it was better for them to study than to sit around doing nothing, for Satan finds an awful amount of mischief for idle hands to do in Bahrein, and so the little school was started for the children in the house. We had lessons for two hours



CHRISTIAN CHILDREN IN BAHREIN SCHOOL.

each morning, marching, singing, etc., for the little ones, baby Bessie lying on the couch nearby while the children were being taught; others wished to join, but neither accommodation nor strength would allow us to enlarge our borders at that time. After some months an Arabic teacher was assigned to the station to teach a new missionary the language, and about that time we moved into a larger house. Then our numbers increased, and one of those early pupils was Tifaha, a Jewish girl; another was a young Jewish boy, who remained about three years, and was always a docile and clever pupil in English and Arabic; he has a complete Bible in Arabic, which they read in his home. Tifaha was a great help to us in every way—first in school, and later in the hospital; she is quite a changed girl and a superior one, and we trust the day will come when she will openly confess Christ and follow Him. Some grown-up lads were among those first scholars, and they came to learn English. One of the older boys was such an apt pupil that he was taken on the staff of the English Political Agent as interpreter for the Persians; another advanced so far that he is able to buy and sell for the wholesale busi-

ness, and for this reason is a great help to his father, a merchant in Bahrein. These boys have learned much of the truth along with their English, and neither of them now believes that the sun sets in a pool of black mud!

The reflex influence of the school is felt even in their homes, and the family of one of the boys has asked that one of the Mission ladies should teach their women Arabic, agreeing that the text-book shall be the Gospel. Some of those early scholars have gone to the Eternal Home. Quite a number of the missionaries and native helpers have helped from time to time in this school, for when one left, another would take up the work. The last two or three years the girls have been doing needlework and learning how to make their own clothes neatly.

There are a great number of Christians and Jews, but the greater number in good weather are Moslems, and in the cool season the little room is overcrowded, and one teacher is very busy trying to keep all employed. The school is still in the initial stage, but it has proved its right to exist, and when we look into the brightening faces of those who gather to be taught, and listen to the Scripture portions repeated and the hymns spiritedly sung, we can only say: "What hath God wrought!" To outsiders the school may seem a small thing, but to us, who have watched its slow growth, it is encouraging. The teaching has always in view the honor of Christ in a land where His title, "Son of God," is disputed.

What it may be largely depends upon you. Are you praying for this school? If you are, then it may become in the near future a "Hope College" and a school of great promise. Earnest prayer will rend the heavens, which seem like brass now, but to the eye of faith they will open and pour out such a blessing that there will not be room enough to contain it, even in the new building which is now in process of construction. Your prayers and efforts may mean a crown of glory in the regenerated lives of these boys and girls, who otherwise would stumble on through life in the same thick darkness which covers their nation and all Moslem lands.

"Gather them in, for yet there is room,

'Tis a message from God above.

Oh, gather them in the fold of grace

And the arms of a Saviour's love."

NEW WORK IN MUSCAT.

REV. JAMES CANTINE.

One can safely say that the health and vigor of any living thing is evidenced by its new growth, and so it is a pleasure to us to tell of the initiation of several fresh and promising methods of reaching the people of Muscat and Oman. That two heads are worth more than one, and that four hands can do more than two, the following notes on the development of our work should show.

School.—The freed slave school of former days served its purpose, and the boys have gone out into life the better, we trust, in every way for its influence. But one of the hopes of its founder remained unrealized—that it would broaden out into a school for the Muscat lads themselves. It is only this last year that a persistent attempt has been made to this end. Beginning with one and two, there have been gathered together a number of small boys who wished to learn English. With the help of organ and picture cards, their interest was kept up until a qualified teacher, the widow of a former colporteur, came to Muscat, when we were able to hand over to her an encouraging nucleus of over a dozen scholars. Her sad death only three months later again left us without other teacher than ourselves, a most unsatisfactory condition whenever we wished to go on tour. Our quest in India for a native Christian teacher was found to be hopeless, the demand there seemingly being greater than the supply, and we considered it quite providential when we were able to engage a man from Muscat itself, a well-educated Hindu, quite competent to teach English and the rudiments of Arabic. The school is in one of the lower rooms of our house, and it is easy for us to go down for the closing exercises, consisting of hymns, Scripture recitation and prayer, by which we hope to teach them of Him who is the source of all our effort in their behalf.

Sewing School.—Mrs. Cantine has this month started a sewing class for women and girls which, as yet, is scarcely large enough to merit much description. The idea was first of all to get them to come, by the promise of giving each one who finished piecing a quilt the finished article to take home and use during the coming winter. In the quilts are to be blocks containing a cross, a star, or some other object that may serve to recall and fix in their minds the

stories told them from the Bible. The native bazaar was ransacked for material with indifferent success, but enough was found to make a beginning. When the present Mohammedan month of fasting, which makes all who follow it cross, sleepy and indifferent, is over, we feel sure that this attempt to reach the women will be abundantly successful.

Dispensary.—Another way by which the neighbors are learning that the missionary's wife is their friend is through a little dispensary she has fixed up in a downstairs corner. There is a good English hospital at the other end of the town, but there are always some who, for various reasons, persist in coming to us with their little ailments for treatment. This we are glad to give for the sake of reflecting some of the love and charity which we tell them are found in their prophet Jesus, our Lord, whose disciples we are. We often get some one into our daily Arabian prayers, and in this way they hear more about the truth. It all is, of course, on the smallest and simplest scale, but will surely help towards the end for which we are aiming.

Guest House.—For some months we have been trying the experiment of hiring a small native house in which we can entertain Arabs from inland who may be spending a few days in Muscat. In some parts of Oman an individual acquaintance is the only coin that passes current. Many places are so sequestered and independent that they will even question the right of a neighboring villager to bring strangers among them. You cannot buy hospitality, and the only way of being sure of it is to have given it beforetime to some one from that locality. So we encourage our helpers in Muscat to be as hospitable as possible and to widen constantly their circle of acquaintances and friends. We can, and do, offer many coffee and native sweets in the Bible Shop, but we have felt the need of having a place where we could give strangers a night's lodging and also provide a simple meal in Arab style for those whose friendship we particularly desire. When some Sheik, with his dozen or more retainers, sits down to the "sacrifice" of a sheep or goat, we know that it will not be forgotten, and that in the future it may assure us of a welcome among his tribe or in his village.

Visiting.—In considering the different phases of work begun during the past year, it is scarcely fair not to mention the visiting of the

women of Muscat in their own homes. From the palace of the Sultan to the hut of our poorest neighbor, Mrs. Cantine has been cordially received, and we pray that with her welcome there will also soon be one for the Gospel she takes with her.

In concluding this little sketch of beginnings, our thoughts dwell upon that parable of the Master, where He says the Kingdom is "as if a man should cast seed into the ground." To-day it is seed-sowing. To-morrow it may be, "one knoweth not how," that "the harvest is come."

MY PAST YEAR'S WORK.

ARTHUR K. BENNETT, M.D.

As doubtless many of you know already, Mrs. Bennett went on to Arabia last year, while I went to Liverpool to pursue a course in tropical medicine, after which I was to go to Paris, get enough French to pass the Turkish examination, perhaps go to Beirut, and then rejoin her at Bahrein.

Arriving at Liverpool October 13, 1904, I went to work shortly after in laboratory, hospital, and lecture-room, learning as much as possible of the diseases which are common to tropical regions. We worked steadily there until the week before Christmas, when those who wished to try for the Diploma in Tropical Medicine were given a three-days' examination. After taking the examination, I went at once to Paris, arriving there December 20th.

Here my time was occupied with French language study, hospital attendance and university lectures.

Through the agency of the Y. M. C. A., I managed to get board and room at reasonable rates in a private Protestant family. The language proved to be easy to learn when living among the people and after four months, I felt that I had acquired sufficient French to be able to pass the examinations at Constantinople.

I left Paris for Marseilles, and went by boat from there to Crête, Athens, Smyrna and Constantinople. I enjoyed this trip very much, especially the four hours spent in visiting the ruins of Athens.

At Constantinople, I was very kindly received by the missionaries, and immediately began to make arrangements to take my examination as soon as possible. I was glad to have in my possession the license to practice in New York State and the Diploma in Tropical Medicine, because I feel sure that they were of great assistance to me in obtaining the license from the Turkish Government. As it turned out, I spent nearly eight weeks in getting permission to take the examination because there is no such word as "hurry" in the Turkish vocabulary.

Although I had planned to stop at Beirut, study Arabic and attend the hospital during the hot months, yet, owing to letters received from

Bahrein, I decided to leave at once for the Persian Gulf. After a tedious voyage of nearly one month, I arrived at Bahrein the last day of July, 1905, and, of course, was very gladly received. The weather in August and September was too hot to accomplish much in Arabic, but a tour during October along the north Oman coast gave me a better start in the language.

It was decided that Jamil and I should go with Ameen to Oman, so we started September 27th for Bunder Abbas. Here we found a jolly-boat, after some difficulty, and started across to Ras el Kheima, a town on the Arabic coast. With a good wind blowing off Persia, it was only about six hours before we were anchored off the island of Cesham (Kishm). This island is about 100 miles long lying in the outlet to the Persian Gulf. I learned later that on this island, Captain Bering, an English explorer, was killed during the capture of Cesham fort. About eight years ago, an earthquake wrought such havoc in the place that even at the present time one sees more houses in ruins than standing. We stayed here one day waiting for a favorable wind, and in the evening put out to sea. Next day the wind drove us back into a small harbor on the island, probably twenty miles from the old anchorage. The forty or more people of this village are fishers, and, although only two or three of them were able to read, we managed to sell and give away several Gospels beside treating six or eight of their sick.

In the evening we were again at sea with a good wind, which brought us at dawn within a fine view of the Oman Mountains. Toward evening, as we were nearing the coast, a violent storm swept down upon us from the mountains and our boat was in peril of being capsized by the wind and waves. We saw in the distance two water-spouts and were thankful to God that they veered and went out to sea.

The next morning we sailed up the long harbor of Ras el Kheima and, upon going ashore, were apparently well received by the Sheik, but I think he regarded us with a good deal of suspicion which was modified somewhat upon his finding that a doctor had come.

The day of our arrival at Ras el Kheima proved to be the most eventful of our trip in Oman. Ameen, our colporteur, went out with books in the afternoon and was able to sell quite a number, but the success which attended him at first was suddenly reversed, when it became generally known that a report had been received from Cesham accusing Ameen of putting poison in their wells. We might have had serious trouble here had not the Sheik befriended us. As it was, our sale of books for this trip was considerably damaged by this fanatic report, although we were able to do a fair amount of medical work.

Not until after four days of promises were we able to hire a boat for Sharga, but upon arriving at that place, we were well

received and our medicines and treatment soon became very much in demand. They even offered to build a hospital and fit it out for me if I would settle there, but one cannot tell how much this means until it has been put to the test. We visited but one village outside Sharga, yet we treated patients from several of the surrounding towns, and when we came to Debai, we found that the news of a doctor had preceded us, so that we were heartily welcomed.

After a week's stay at Debai, we returned to Bahrein, arriving on October 28th. We had been on the trip just thirty days, and had sold nearly 150 Gospels and treated over 500 patients.

PROGRESS AT HOME.

HENRY N. COBB.

The letters from the field tell their own story. They give glimpses of our missionaries, hard at work, of their difficulties and their progress. It is pleasant to speak of progress at home, on which so much depends.

When the Deputation was in Bahrein, its members were much impressed with the need of better facilities for the work of the station and a better, more commodious and more healthful house for the missionaries. Both these needs have been met, or at least the funds provided for them, during the year.

1. The need first presented was that of a new building which should afford accommodation for both Chapel and School uses. The quarters in use were small, dark, uncomfortable and uninviting, altogether insufficient for the purposes for which they were intended. For such a building it was thought \$2,000 would be needed and would suffice. This sum Dr. Zwemer was authorized to raise from private contributions. This has been done. The sum of \$2,064.40 has been received for this purpose, and the account is closed. Within a year, it is hoped, the plans adopted by the Mission will be carried out and the new building stand complete on one corner of the hospital grounds.

2. A suitable residence for the missionaries occupying this station was also felt to be a necessity. The old house, the best that could be obtained for hire, was in an undesirable location, of insufficient capacity and inconvenient arrangement for so many occupants, and its surroundings were neither attractive nor conducive to health. The Mission was in possession of a fine piece of ground, away from the noise and other annoyances of the town and near the hospital—a situation every way desirable. To put up a suitable building would cost, as estimated, \$8,000, and for this amount the Mission made request. The task of raising it was also confided to Dr. Zwemer. By the generous contributions of friends in all parts

of the Church, but especially in the West, the entire amount has been subscribed and \$7,187.12 actually paid in.

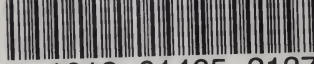
3. Repeated efforts have been made to secure a permanent footing on the northwestern coast of the Persian Gulf, at Kuwait. Many indications seemed to mark this as a "strategic point" in the future operations of the Mission. It was desired, also, to make full trial, here, of the value of a native agency in carrying on the entire work of a station, under missionary supervision. Yet native evangelists and missionaries alike had been prevented by the Sheik from entering the town, or summarily ejected after a brief occupation. It was felt that the purchase of land and perhaps of buildings, if possible, would make it easier to gain and keep a foothold there. For this purpose the generous sum of \$1,200 has been given by a member of one of our churches, who is greatly interested in the work of the Mission. His only condition is that his name shall not be known in connection with the gift.

4. The above are all "special gifts" for particular objects. All such gifts and objects are subordinate, in importance, to the maintenance of the regular work of the Mission. For this the contributions from May 1, 1905, to the time of writing, December 30th, are \$9,590.20. Of this amount \$3,885.28 were Syndicate gifts and \$5,704.92 non-syndicate. Two new syndicates for the support of individual missionaries have been formed, and assurance given that another will be formed so soon as a new missionary has been found to be supported by it.

At the last meeting of the Trustees of the Arabian Mission, action was taken looking to further progress on the field. It was resolved that, because of the need for reinforcement and the repeated plea for such reinforcement in the past two years, steps should be taken to secure and send out the following new missionaries: (1) A lady physician for the Mason Memorial Hospital at Bahrein, to take up the work laid down by Mrs. Thoms in April last. (2) A doctor specially fitted for touring in Oman, in the mountain regions west of Muscat, etc. This doctor should be unmarried, that he may be free to travel as widely and as long as may be necessary or desirable. (3) A single lady missionary, for work among women and children at Busrah. (4) An ordained missionary, as a reserve force for future enlarged operations. Search is now being made for men and women to fill the places indicated.

All these are signs of progress—steps in advance—and make possible still further progress on the field. The step now needed and indispensable is for the Church to give the full amount of \$20,000 asked by the General Synod for the general work of the Mission, and as much more as possible. A balance of \$10,410 is still lacking of the \$20,000, which must be made up before April 30, 1906. May the progress already made be the earnest of a large advance in the months that yet remain.

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